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Part III. discusses the factors which work for and against the retention of properly selected employees. The importance of the other conditions of success than specific ability, that is, the moral qualities, is shown to be most adequately measured in terms of output or production. The various methods for keeping records of individual production are described and sample record cards are presented. In industries where standards of production are not feasible from which relative production of the individual may be determined, the method of "limited impression" is recommended. It consists in getting periodical estimates independently from two or more associates, of performance in terms of speed, orderliness, tact, initiative, etc. "If the work can not be standardized, and if the estimates of workers must depend upon personal opinions, the next best step must be taken. This step is to standardize the method in which personal opinion shall be expressed, and to pursue a course which shall reduce the chance elements in such expression to a minimum."

Part IV. contains a brief summary of the manner in which the material discussed in the book may be put into practise. An interesting chapter presents the point of view of the applicant or employee, a very necessary consideration in applying any method for his selection and retention. An appendix contains the tests mentioned in the text, together with standards and methods of computing scores.

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#### JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. March, 1919. *The Personalistic Conception of Nature* (pp. 155-146): MARY WHITON CALKINS. — "The first division of the paper will attempt accordingly to trace the metamorphosis of vitalism into personalism and to show that this psychological vitalism antagonizes no justified claim of mechanism. The later divisions of the paper will discuss the philosophical nature and the bases of a personalistic cosmology." *The Development of Coleridge's Thought* (pp. 147-163): NORMAN WILDE. — Coleridge was a constructive critic. His attitude was largely assimilative and appreciative. It is for this reason important to estimate the historical development of his thought. He was a born Platonist of the mystic type. He is incorrectly labeled a German transcendentalist. He belongs rather to the traditional English Platonism of the seventeenth century. *Mind, Body, Theism,*

*and Immortality* (pp. 164-175) : JOSHUA C. GREGORY.—Views body and mind as two mutually interacting and interdependent entities bearing the relationship of copartnership. That mind and life developed out of the non-living does not preclude the possibility of a career superior for them to that of matter. Descent does not decide destiny. Evolution is not incompatible with theism or immortality. *Proceedings of the Eighteenth Annual Meeting of the American Philosophical Association* (pp. 176-194) : Consists largely of summaries of articles read. *Reviews of Books: Proceedings of the Aristotelian Society, New Series, Volume XVIII.*, J. E. CREIGHTON. John Dewey and others, *Creative Intelligence*, KATHERINE E. GILBERT. Frederick J. Teggart, *The Process of History*, GEORGE H. SABINE. *Notices of New Books. Summaries of Articles. Notes.*

Cunningham, Holly Estil. *An Introduction to Philosophy*. Boston : Richard G. Badger. 1920. Pp. 257. \$1.75.

Whitehead, A. N. *An Enquiry concerning the Principles of Natural Knowledge*. Cambridge, England : University Press. 1919. Pp. xii + 200.

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#### NOTES AND NEWS

A meeting of the Aristotelian Society was held on December 15, Professor A. N. Whitehead in the chair. Dr. G. E. Moore read a paper on "External and Internal Relations," in which he said that the most important part of what is meant by those who say that no relations are purely external, seems to be the proposition that *every* relational property belongs *necessarily* to every term to which it belongs *in part*. This proposition is false; the truth being that *some* only among relational properties belong necessarily to those terms which possess them. To say that the property *P* belongs necessarily to the subject *S* is to say that from the proposition, with regard to any term, *A*, that it has not got *P*, it follows that *A* is numerically different from *S*. And this has been falsely taken to be true of every *P* and every *S*, because it is in fact true that from the proposition "*S* is *P*" it follows that any term, *A*, which has not got *P*, is, *in fact*, other than *S*. The proposition that, if *p* is true, then the conjunction "*q* is true and *r* false" must be false, has been compared with the proposition that, if *p* is true, then "*q* is true and *r* false" is necessarily false in the sense that *r* follows from *q*. From the proposition "From 'p is true' it follows that 'q is true and r false' is false" it does not follow that, if *p* is true, then *r* follows from *q*.